

Suggestions to Leaders for the Class Session

The Uplift of China

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The Uplift of China

**N. B.—All correspondence regarding mission study should be
directed to the Secretary in charge of young people's
work of your Mission Board or Society
See list on pages 56, 57**

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IMPORTANT SUGGESTIONS FOR TRAINING TEACHERS

Some classes contain members who have the ability to become leaders. In such cases it has been found profitable to give them some practise work. An inexperienced person is not apt to be very edifying to the rest of the class on a first attempt, so the work assigned had best be brief, preferably not more than five minutes of questioning on some part of the assignment. The ground to be covered must be very clearly defined, and sometimes a few hints as to the conclusions to be reached may be furnished. Suggestions on modes of stimulating thought in others may also be needed. After each exercise, a brief and kindly criticism by the leader may be helpful. In no other way will the members learn so effectively the principles of teaching as by this method. In more mature classes the members may be asked to study a chapter and make out an assignment, including an aim and a series of problems, and different ones may be required to conduct a discussion on these problems. It should be remembered that exercises of this sort, because they furnish some real training, may yield greater permanent results than talks and discussions which at the moment are far more thrilling.

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GENERAL SUGGESTIONS

LEADER

Every leader should have a copy of the "Mission Study Class Manual," which contains many valuable suggestions on how to organize and to conduct a class. This should be obtained from the Secretary in charge of mission study of your Mission Board or Society. The leader should also read the whole of this pamphlet, so as to be familiar with the contents and to provide himself in advance with all of the accessories that will be required.

It is very desirable that the same leader conduct every session in order that a definite aim may be worked out in the course. Moreover, every meeting will add to his efficiency. A good assistant should be selected to take charge of the class in case the regular leader is obliged to be absent. Some of the qualifications for successful leadership are *prayerfulness, earnestness, sympathy, careful preparation, the ability to question clearly and to arouse intelligent interest.*

ADAPTABILITY

Each chapter of the text-book offers more material than can be properly treated in a session of an hour or even an hour and a half, therefore the leader should not expect to cover all the questions, assigned topics, and suggestions given below. From the variety of material the leader is expected to select only what he

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can use. He should not feel compelled to follow the plan outlined for each session if it does not appeal to him. The material here submitted is to be considered as suggestive only, and is not designed to stereotype a leader's methods. Great freedom is urged on the part of each leader in utilizing or eliminating according to his preference. Care should be taken that every exercise of the session contribute to the aim.

PERSONAL RESPONSIBILITY

The temptation to make the course a mere study of the people, the religions, and the country is great. The leader should bear in mind that the real aim of every session should be to arouse an intelligent, active, and personal interest in the work of missions in China. A mission study leader may wisely question his success if he has not stimulated the members of his class to further study, more earnest prayer, and to render some immediate service to the people of China. The leader should never get away from the object that he is endeavoring to attain. This should constitute the burden of his preparation and prayer.

REFERENCE BOOKS

For the most effective work the members of each mission study class ought to have access to the Reference Library on China. The ten volumes are published by the Young People's Missionary Movement, and can be procured from the Secretary in charge of mission study in your Mission Board or Society for \$5.00, *carriage extra*. The references in these helps are largely chosen from the volumes in this special library. In previous years classes which have not been

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able to purchase the library have induced city or Sunday-school libraries or individuals to purchase the Reference Library for the use of the study classes. It is desirable, however, for classes to own the library. As some societies may have Campaign Library Number One or Number Two, or Mission Study Reference Library Number One, some references have been selected from these volumes. Among the most useful volumes in the libraries are: Bryson, *Life of John Kenneth Mackenzie*; Davis, *The Chinese Slave Girl*; Headland, *Chinese Heroes*; Ketler, *The Tragedy of Paotingfu*; Lovett, *James Gilmour of Mongolia*; Miner, *Two Heroes of Cathay*; Nevius, *John Livingston Nevius*; Townsend, *Robert Morrison*. If reference books are not accessible, there is ample material in each chapter to fully occupy each class session.

MAPS, ANNUAL REPORTS, PAMPHLETS, AND OTHER AIDS

The leader should procure *immediately* the following supplies from the Secretary in charge of mission study in his denominational Mission Board or Society:

The Annual Missionary Report of the denomination, and any special helps, pamphlets, or leaflets that have been published on China. If small pamphlets are published, a sufficient number should be procured to supply each member of the class with one.

A Wall Map of China, 30x36 inches, at \$1.25. This should be in view of the class at each session.

Outline Paper Map of China, 28x32 inches, tinned, 15 cents each. On this map a member of the class can fill in geographical points that the leader may desire to emphasize, especially in the first chapter. It

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is also very useful in a session on denominational missions.

A Cardboard Map of China, size 10x12 inches, 10 cents each, ten for 75 cents.

Small Outline Maps of China, size 10x12 inches, 15 cents per dozen. Sold only in lots of a dozen.

A cardboard map and two outline maps, with a dozen sheets of blank paper, cut to the same size, and bound together with flat-head fasteners, many have found, make a good combination note-book.

Crayola, colored chalk, 10 cents per box. This is very useful in making charts and filling in outline maps.

The members of the class should subscribe for the denominational missionary magazine, which will give the most recent information regarding China.

White, black, and red gummed letters and figures in all sizes suitable for map and chart work can be secured from the Tablet & Ticket Company, 381 Broadway, New York City. Complete catalogue free.

The Missionary Review of the World, an inter-denominational publication, is sold at twenty-five cents per copy, or \$2.50 per annum, by the Funk & Wagnalls Company, 44 East Twenty-third Street, New York City.

It is of vital importance that a deep devotional spirit characterize each session. In order to achieve this end, the leader should procure the pamphlets* "Prayer and Missions," by Robert E. Speer, and "Intercessory Foreign Missionaries," by Alfred E. Street. Reading these will greatly stimulate the prayer life of the class. Every member should read them.

On page 48 of this booklet there is a suggested

*The Student Volunteer Movement, 3 West Twenty-ninth Street, New York City; five cents and three cents respectively, postpaid.

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prayer cycle. To this may be added the names of missionaries known to the members of the class, and other special topics for prayer.

Do not be discouraged if all the books and other accessories are not available, as splendid results have been obtained by depending solely on the text-book.

ORGANIZATION MEETING

After reading John xxi. 15-17,* a short prayer may be offered by the leader, thanking God for the opportunity of studying the social and religious needs of the people of China, and asking the Father to make clear to each one his personal relation to the work in China in the light of the knowledge to be acquired.

For information regarding the requirements for membership, time and place of meeting, and appointment of officers, the leader is referred to the "Mission Study Class Manual," pages ten and eleven.

After the members have been supplied with books,† the leader should state that the author, Dr. Arthur H. Smith, has been a missionary in China for thirty-five years, and that he is one of the foremost missionary authors in the world.

It is supposed that the leader has read the book once or twice and, perhaps, been a member of a normal class, before the opening meeting, and should be prepared to give a brief survey of the contents of each chapter. A bird's-eye view of the scope of the text-book is of importance and can be made intensely interesting. Special attention should be given to the illus-

*The use of the Revised Version of the Scripture is recommended.

†Every member of the class should have a copy of the text-book. This is absolutely essential, as it is impossible to participate intelligently in the sessions without having previously studied the text.

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trations and maps in the text-book. With a large wall map before him, the leader should be able to illustrate his talk by some references to the geographical points mentioned in the book. This exercise will stimulate the class to more thorough preparation for the next session.

In a sympathetic manner encourage the members of the class, and have them understand that the class is intended to assist in a clearer understanding of the text-book and that it is for mutual help. Urge the importance of free discussion and the necessity of honest expression of individual opinion in every session. Growth can come to any individual only through the putting forth of his own effort. The leader who monopolizes the session robs the members of the class.

Something should be said about the books in the Reference Library. A brief characterization of each book is given below, to which the leader may add personal impressions that he has received in reading them.

Beach. *Dawn on the Hills of T'ang.*

A concise summary of China and missionary work. Contains a valuable pronouncing vocabulary of Chinese names and stations. A useful reference handbook for the leader.

Beach. *Princely Men in the Heavenly Kingdom.*

Interesting and instructive biographical sketches of Robert Morrison, John Kenneth Mackenzie, James Gilmour, John Livingston Nevius, George Leslie Mackay, and Princely Martyrs of China's Spiritual Renaissance. This may be used to interest younger persons.

Brown. *New Forces in Old China.*

An analysis of the commercial, political, and missionary forces that are contributing toward the uplift of the nation, by a keen observer. This volume should be placed in the hands of men.

Chang Chih Tung. *China's Only Hope.*

A vivid diagnosis of the situation in China by a leading Chinese statesman. A small volume containing valuable information for any reader.

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Gibson. *Mission Problems and Mission Methods in South China.*

An exceedingly well-written volume treating missionary problems, their failures, and achievements, in a scientific and statesmanlike manner. Of value to those who desire to know the aim and methods of missionary work.

Holcombe. *The Real Chinese Question.*

Written by one who was for years closely connected with Chinese life as a diplomat. The author handles the Chinese questions with a master hand. Especially interesting to more mature readers.

McNabb. *The Women of the Middle Kingdom.*

A brief statement of the needs and present opportunities for missionary work among the women of China. This volume should be circulated freely among the ladies of the class.

Smith. *Chinese Characteristics.*

The best work on the characteristics of the Chinese by a judicial and truthful observer and illuminating writer. A book which almost any one will read from cover to cover.

Smith. *Village Life in China.*

Sociological studies of village life in north China, its institutions, public characters, and family life, written in a charming style that will hold almost any reader.

Soothill. *A Typical Mission in China.*

Mission problems and methods discussed by one who has had wide experience, and who writes with an insight and humor that will charm nearly every one.

Too much emphasis cannot be placed upon the importance of keeping the books in the Library circulating among the members of the class. If possible, they should be in constant use among them.

The aim* of the course is, *To realize the imperative challenge of China's millions for Christian uplift.*

1. To learn the present needs and opportunities for Christian uplift.

*With some classes the aim may profitably be stated and committed to memory by the members. With others it may be best not even to mention it until late in the course, when the class may formulate it for themselves. Probably the most desirable plan is for the leader to keep it constantly in mind and test the value of his work by it.

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2. To decide to render some immediate help in prayer, personal service, and increased giving.

ASSIGNMENT OF FIRST LESSON.* Chapter I of the text-book.

The leader should select the paragraphs in the chapter that contribute to his chosen aim, and ask the members of the class to study them carefully. The remaining paragraphs may be read over only once.

AIM: *In view of her resources and probable future, to determine the importance of China's evangelization.*

1. Gather from the text-book and reflection the advantage that China will derive from her physical features: location, area, agriculture, minerals, waterways, climate, and population.

2. What hindrances to economic progress will probably be removed, and how? Lack of railroads, manufacturing, timber, and cultivable land.

3. How will China rank among the nations of the earth when these hindrances are removed?

4. What is the challenge to the Church of such a field?

References. The Future of China. Brown: *New Forces in Old China*, VIII, IX, XIII; Denby: *China and Her People*, Vol. II, XVI, XVII; Millard: *The New Far East*, XV, XVI, XVII; Norman: *The Peoples and Politics of the Far East*, XVIII, XX; Weale: *The Reshaping of the Far East*, Vol. II, XXXV.

Ask some one to draw a map of China, 36x40 inches,

*To be dictated or presented on typewritten slips. In many cases it will probably not be possible to have the assignments typewritten. To save time it is desirable to have the special assignments written on slips of paper so that they can be handed to members of the class. In making the assignment the leader should make some suggestions that will guide the class in their preparation. This method will stimulate interest and assist the class in more intelligent preparation.

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showing the provinces and their boundaries, and tracing the Huang-ho or Yellow River, the Yang-tzu, and Yu-chiang, and indicating the principal cities: Peking, Nanking, Hongkong, Tientsin, Hang-chou, Canton, Han-k'ou, Shanghai, Wu-ch'ang. Also indicate the route of the Grand Canal. Ask the members of the class to become familiar with the location of the provinces Chih-li, Shan-tung, Shan-hsi, Ho-nan, Ssu-ch'uan. Call attention to the significance of *tung*, east, and *hsi*, west, in the northern provinces of Shan-tung and Shan-hsi, and in southern Kuang-tung and Kuang-hsi; and of *pei*, north, and *nan*, south, in Hu-pei and Hu-nan, and in Ho-nan, south of the Ho or Yellow River.

It is also desirable to locate the provinces and cities in which your denomination is doing mission work.

Have some one enlarge the chart* on page 49, comparing area and latitude of China with the United States and Canada.

Have some one enlarge the chart on page 50, comparing the area of the Chinese Empire with Europe and Egypt.

Have the chart comparing the population of China with North and South America, Africa, Germany, Oceania, and Australia, on page 51, enlarged by some one.

Ask the members of the class to bring pictures of Chinese scenery to the next session. These may be clipped from magazines and periodicals.

References for talks or papers. At the end of each chapter in the text-book are a number of references for talks or papers, from which the leader may choose.

*A convenient size for charts is 24x30 inches.

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It has seemed wise not to repeat all of them, but to select a few of the most important and to add some others. Seldom more than two talks can be used in one session with profit. Their value will be increased if discussed afterwards. In every case the leader should emphasize that a paper ought to contain new material not found in the text-book and that it must contribute to the aim of the session. He should also indicate the amount of time to be allowed for it. In addition to these references, the members of the class should be urged to watch the magazines for articles on China. The importance of this cannot be too forcibly emphasized, as several magazines have agreed to publish articles during the year.

The questions at the end of each chapter in the text-book include many requiring thought. These may be assigned beforehand and made very effective.

After the assignment has been made, be certain that the members of the class understand it. Give an opportunity to ask questions regarding it.

Encourage the class to commence the preparation of the first lesson immediately, and urge the importance of reading the whole text-book.

Suggest some interesting chapters in the books in the Reference Library.

The denominational missionary publications should be announced by the leader, so that the members of the class may read them, and report the latest progress of the denominational missions to the class.

The leader should avoid making the study class a mere geographical exercise.

All accessories should be reduced to a minimum, so that the dominant purpose of the course may not be

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sacrificed. Introduce no charts, maps, curios, or outside material that do not contribute directly to the aim of the session.

For any outside work the leader should give explicit instructions so that there will be no confusion.

The leader should come to the next session with a definite program written out. A certain amount of time should be allowed for each part of the program. It is wise to prepare a fixed time allowance for each portion of the program, but the leader must give himself sufficient freedom to follow the interest of the class if it is in harmony with his aim.

After a few short voluntary prayers the leader should close with the prayer that should burden him continually, that the aim of the course may be realized by every member of the class.

PROGRAM AND SUGGESTIONS FOR THE CLASS SESSION ON CHAPTER I

MOTTO:* When China is moved it will change the face of the globe.—Napoleon.

SCRIPTURE. Isaiah xlix. 8-13.

PRAYER.

ASSIGNMENT of Chapter II of the text-book.

AIM: *The importance of winning the Chinese for Christ.*

✓ Review Question. Why is China a more valuable piece of property than India?

1. Do not attempt to have the members of the class

*The motto for each session should be made on a sheet of paper or a piece of cloth, and hung in a prominent place in the room. The mottoes can be made with a rubber pen or with gummed letters. The maps, charts, and mottoes can be used at prayer-meetings and young people's meetings, for advertisements of what the mission study classes are doing.

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commit the dates and dynasties. Simply select a few and make comparisons. To show the antiquity of the Chinese Empire as compared with other countries, have some one enlarge chart on page 53.

2. What conclusions would you reach from a comparison of the Chinese and the Anglo-Saxons at the beginning of the Christian Era?

3. What moral ideals of China's past, will prove valuable to her in the future?

4. Debate. Resolved, that the Chinese are better equipped for economic competition in the twentieth century than the Anglo-Saxons. References. Physical Characteristics. Beach: *Dawn on the Hills of T'ang*, 35; Smith: *Chinese Characteristics*, III, XI, XVI. Some of the persons who are to take the affirmative side of the debate should read some of the references given above. Those taking the negative will not require references.

5. State as strongly as possible the importance of winning the Chinese for Christ.

The debate is a very effective way of discussing a question, but careful instructions are necessary to insure its success. It is not worth trying unless at least half an hour can be reserved for it. Except in very large classes, every member should be assigned to one side or the other. It is very important to make sure that the point at issue is clearly understood by every one. Suggest that the speakers on each side should consult together so that arguments may not be duplicated. Announce that each debater will be allowed two minutes for the first presentation, the sides speaking alternately. In a class of ten members, one minute may be allowed for each debater on the second round.

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PREPARED LESSON ON CHAPTER I

The class will derive profit from the course largely in proportion to the amount of exercise they obtain in thought and expression. In bringing out the conclusions mentioned below, let the leader strenuously avoid presenting the material by the lecture method. His main aim should be to devise means by which the class may think out and express these ideas for themselves.

Ask every member of the class to draw a map of China, locating her dependencies Manchuria, Mongolia, Tibet and Chinese Turkestan, indicating the largest two rivers, and the cities Peking and Nanking. Some will hesitate to comply, but all should be strongly urged to try. Persons should be asked to take their maps home and bring them in corrected form to the next session.

I. Advantages that China will derive from her physical features.

(1) Location. Using the map assigned or the large wall map the leader should draw out from the class the favorable location of China, emphasizing the 2,000 miles of coast-line facing the Pacific; that all the past and present great nations, Greece, Rome, Spain, France, Germany, Russia, Japan, Great Britain, and the United States are located in the same zone that China occupies. The coast-line of China is equal to that of the United States facing the Pacific Ocean. China also has good harbors, great waterways, and canals. The leader should consult Appendix C, for a sketch of some of the principal cities. Peking is the present capital, Nanking the old capital, and Han-k'ou and Hang-chou are great commercial and manufacturing centers. Shanghai is the New York of the Orient. Use chart on page 49.

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(2) Area. Using the chart, on page 50, showing the comparison that was assigned, the size of the country should be emphasized. It should also be noted that with proper transportation facilities, the vast hinterland of Manchuria, Mongolia, Tibet, and Turkestan can maintain a far greater population. Consult Appendix D, for area and population per square mile in dependencies.

(3) Agriculture. Because of the latitude which China occupies, she produces a large variety of products and is capable of increasing these. As China has been self-sustaining in the past, with improved methods of agriculture, there are almost incalculable possibilities. With her millions of cheap labor and vast undeveloped hinterland, she may exceed the United States in the quantity of her products, and become a competitor in the world's food-stuff market.

(4) Minerals. The quotation facing the first page of the first chapter makes a few statements regarding the coal resources of China. The leader should also be able to give the substance of this quotation to the class.

"All the 18 provinces contain coal, and China may be regarded as one of the first coal countries of the world. The coal mines at Kai-ping, northern Chih-li, originally a Chinese enterprise, but now under the management of a British company, have been very productive, yielding 700,000 tons in 1903. Those of Fang-shan-hsien supply Peking with anthracite fuel. In Shan-tung the coal-fields of Poshan are productive; the Fang-tse coal mines yield 300 tons a day, and there are other productive coal-fields. Coal is found also in Kan-su. In eastern Shan-hsi there is a field of

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anthracite of an area of about 13,500 square miles, and in western Shan-hsi a field of bituminous coal of nearly equal importance. In southeastern Hu-nan the coal area covers about 21,700 square miles, containing both anthracite and bituminous, and in some places the production is already considerable. In central and northern Ssu-ch'uan coal is abundant and valuable for steam purposes. Iron ores are abundant in the anthracite field of Shan-hsi, where the iron industry is ancient, and iron (found in conjunction with coal) is worked in Manchuria."*

(5) Waterways. The great rivers extending hundreds of miles into the interior are a valuable asset for transportation and irrigation.

(6) Climate. China has all the variety of climate from arctic cold to tropical heat, comparing favorably with the stretch of territory in North America from the West Indies to the northern part of Alberta in Canada. Except in the southern section, missionaries from America and Europe experience no discomfort in working.

(7) Population. The charts on pages 51 and 52 should be used. As a further illustration of the immense population, the following may add emphasis which the leader should be ready to give in substance:

"If the Chinese people were to file one by one past a given point, the interesting procession would never come to an end. Before the last man of those living to-day had gone by, another and a new generation would have grown up, and so on for ever and ever."

2. What hindrances to economic progress will probably be removed, and how?

**Statesman's Year-Book*, 1906, 768.

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(1) Railroads. The railroad mileage in the United States in 1905 was 218,101, and the population about 80,000,000, while China has 3,000 miles in operation and about 6,000 miles more under construction, with a population of about 400,000,000. At the present time the Chinese on account of the belief in *fêng-shui* are opposed to the construction of railroads. But as soon as they realize the commercial importance of railroads and see the results in profits their superstition will be overcome.

(2) Manufacturing. Here again to a great extent the opposition to innovation plays an important part. But already cotton and silk mills are in operation in Shanghai, Canton, and other cities. Steel mills are also producing in Han-k'ou. As soon as the Chinese realize the economic importance of manufacturing, their objection to Western introductions will cease.

(3) Forestry. At present China is at a great disadvantage on account of a lack of timber. While iron has already become the monarch in industry, yet it is too expensive in many ways. Like Germany, China should immediately encourage forestry, to increase the rainfall and to grow timber for use in construction and in the industrial enterprises.

(4) Irrigation. There are vast stretches of land that are not now cultivable because of the scarcity of rainfall. In the development of China with its increasing population, these should be redeemed by turning the rivers through canals where the water is most needed.

3. How will China rank among the nations when these hindrances are removed? Call for the talk on The Future of China, based on one of the suggested references.

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Economically. With her strategic location, her vast area, and undeveloped resources, her productive power by the application of modern methods can be increased several fold, and her population doubled and sustained. With millions of cheap yet industrious labor, with trained brains, eyes, and hands, China is sure to become a mighty competitor for the world's scepter of commerce.

4. What is the challenge to the Church of such a field? China's moral life must be changed so that her national and international commerce may become stable. Her government must be improved so that the risk of investment will be minimized. In this transition period, the one great need of China is that of moral uplift and direction which Christianity alone can supply. Numerically and intrinsically China presents the greatest challenge for evangelization to the Christian Church.

Prayer. Call for voluntary prayers, especially for the Emperor and Empress Dowager, the viceroys and their advisers, that they may be rightly guided in the direction of affairs in the empire.

PROGRAM AND SUGGESTIONS FOR THE CLASS SESSION ON CHAPTER II

MOTTO: That a nation has existed for 4,000 years is an indication of its future survival.—Beach.

SCRIPTURE. Numbers xiii. 25-30.

PRAYER.

ASSIGNMENT of Chapter III of the text-book.

AIM: *To realize the need of Chinese society for Christianity.*

Review Question. What can we do to remove the

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unworthy prejudice that exists toward the Chinese?

1. State how your family life would have been different from birth till now if Chinese customs had prevailed in this country.

2. Rule out all the social influences in your past life that would have been impossible in China and try to imagine the sort of person you would be to-day. Illiteracy chart on page 54 should be enlarged by some one.

3. If you had admittance to a Chinese home, what principal things would you try to do for the women and children?

4. Why would Christianity be necessary for your success?

Advise the class to read the chapter carefully with these four questions in mind. It will be a help to write out each question with liberal space beneath, and after reading each paragraph to note any ideas that may be suggested under the appropriate head. Some paragraphs may suggest nothing that seems pertinent; others may contribute to more than one problem.

References. Home and Family Life. Smith: *Village Life in China*, XXV, XXVI. Moral Weaknesses. Smith: *Chinese Characteristics*, VI, X, XXI, XXV.

PREPARED LESSON ON CHAPTER II

Review on Chapter I. Why is China a more valuable piece of property than India? The leader should draw replies from the members of the class. A few suggestions may be of assistance on this point. China is better located than India, has a larger and more extensive land area. She has vaster undeveloped resources, both in agriculture and minerals. Her climate

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will permit of the expenditure of greater physical energy, and her larger population is better equipped physically to achieve things in the world.

1. Show the antiquity of the Chinese by the chart that was assigned.

2. At the beginning of the Christian era, the ancestry of the Anglo-Saxons were unevangelized. Quoting from a well-known historian: "They were a brave and hardy people, fond of war and the chase; but civilization and the useful arts had made little progress among them. The natives of the interior lived a pastoral life. They sowed no corn, but lived on milk and flesh. Those in the far north were often obliged to feed on the roots and fruits that grew wild in the woods. They clad themselves in skins, leaving their limbs bare, and on these they stained devices in blue with the juice of a plant called woad."

In contrast, state that during the Han Dynasty (B.C. 202 to A.D. 221), the competitive system of examinations had its rise, and the emperors developed literature, commerce, arts, and good government.

From the foregoing contrast it is easy to conclude that the Chinese from the standpoint of education, commerce, art, and good government were centuries ahead of the Anglo-Saxons. It must also be observed that they reached this development without impact from without.

3. Some of the moral ideals that will prove most valuable to the Chinese in the future are: (1) Demand for a righteous emperor, and obedience to him. (2) Peace loving and law-abiding citizens. (3) Obedience of children to parents. (4) Equality, or absence of caste. (5) Desire for learning. (6) Teaching of

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sages regarding the reward of virtue and punishment for wrong-doing.

4. Debate. In calling for the debate, post the order of speakers on a blackboard or sheet of paper, so that each may be ready. The leader should hold watch in hand and instantly stop each speaker at the expiration of time. It will be well to summarize the arguments on the blackboard as they are presented, so that the debaters may avoid repetition and talk to the point. The leader should come prepared to argue on either side in case some one may be absent. It may be that on their first attempt the debaters may be embarrassed or perfunctory. This should not deter the leader from assigning other debates, as the second trial will probably show marked improvement.

Some of the points in favor of the affirmative are: With extent of territory, location, and resources, fairly comparable with those of the Anglo-Saxon world, the Chinese have a much greater population, with economic traits of the greatest value. Their physical vitality, their power of accommodation to all climates, economy, industry, energy, talent for organization, and contentment, will make them dangerous competitors. While the Chinese have not displayed much inventive skill, in this age inventions are becoming the common property of the world.

Points in favor of the negative will be familiar to all. The real object of the debate is not to reach settled opinions on one side or the other, but only to bring out the wealth of considerations that the class have probably not realized.

5. Following the debate with the strong points in favor of the Chinese, the leader should draw out the

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members on the importance of winning the Chinese for Christ.

Prayer. Ask the members of the class to suggest some special topics for prayer, and then call for voluntary prayers.

PROGRAM AND SUGGESTIONS FOR THE CLASS SESSION ON CHAPTER III

MOTTO: The social uplift of the Chinese is possible only through Christianity.

SCRIPTURE. Colossians iii. 5-25.

PRAYER.

ASSIGNMENT of Chapter IV of the text-book.

AIM: *To realize how Christianity fulfils the ideal and the needs of the Chinese.*

Review. Ten to fifteen minutes should be given to a review of the three chapters studied. An effort should be made to press home to each individual the conclusions reached thus far. This is exceedingly important, and the leader should be well prepared. It may be advisable to ask each member of the class to write out a review of the three chapters that it would take ten minutes to read before the class, so as to insure that all will be prepared.

1. Ask the members of the class merely to read over what is said of the Mohammedans and Jews, as the subjects are of minor importance.

2. Confucianism. What standards of Confucianism should Christianity approve, and disapprove? What can Christianity supply to fulfil the highest ideals of Confucianism? References.* Beach: *Dawn on the Hills*

*Although several references are frequently suggested, never more than two talks should be used in a session.

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of T'ang, 60-67; Gibson: *Mission Problems and Mission Methods in South China*, III; Soothill: *A Typical Mission in China*, XVI.

3. Taoism. What needs in Chinese human nature has Taoism met? Has it been a help to the Chinese in any way? What are the most flagrant evils in the system? What ideals in Taoism can Christianity fulfil? References. Beach: *Dawn on the Hills of T'ang*, 57-60; Gibson: *Mission Problems and Mission Methods in South China*, 93-98; Soothill: *A Typical Mission in China*, XVII.

4. Buddhism. What are the benefits and evils in Chinese Buddhism? What can Christianity supply to fulfil the ideals of Buddhism? References. Beach: *Dawn on the Hills of T'ang*, 67-73; Gibson: *Mission Problems and Mission Methods in South China*, 98-118; Soothill: *A Typical Mission in China*, XVIII.

5. Debate. Resolved, that Buddhism is a more helpful religion to the Chinese than Confucianism. If the debate is used, questions 2 and 4 should be omitted. Note instructions for debate given on page 16.

PREPARED LESSON ON CHAPTER III

Review Question. What can we do to remove the unworthy prejudice that exists toward the Chinese?

1. It may not be practicable to hear the specific testimony of each member on this question. Ask two or three to describe the size of the households they would have lived in under the Chinese system. This would include the paternal grandfather, with his sons and their families. This may lead some to picture the jolly family gatherings they have known. Draw out the difference in spirit of uncles and aunts, the former

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more dignified and repressive, the latter more ignorant and childish. Inquire as to the mental and spiritual atmosphere of such a home, and as to the feeling of women and children toward superiors who have such complete power. Draw out the influence of early marriages, contracted without affection. Use illustrations that make the situation vivid and real.

2. Recall the broad outlook that we get from studies and books and conversation; the influence in our lives of the table-talk of our own and other households; the debt that most of us owe to the personal interest in us of older relatives and friends; the ideals of sincerity, sympathy, and service that have surrounded us; the acknowledged claims upon us of childhood and womanhood; the responsibility for initiative that has helped to form our characters. We can only faintly imagine what we should have been without these.

3. In entering a Chinese home, one of the first things we should attempt would be to improve the sanitary arrangements, especially as to food, ventilation, and refuse. We should seek to broaden the outlook and furnish new ideals by introducing pictures and helpful literature. A principal idea to be gradually implanted would be the possibility of development for women and children, physical, mental, and spiritual, and the way to secure this is by training. The ignorance as to the laws of development deprives the Chinese home of child training. The class must not forget that much tact would be necessary to win cooperation from Chinese mothers in our well-meant efforts. Suggestions as to ways of removing prejudice will be in order.

4. The preceding discussion will lead to the point

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that the training we are trying to introduce derives its main motive from the thought that we are dealing with immortal souls, even the least of which is valuable in the sight of God. Only Christianity will supply the true spirit of service, the sense of the love of a living God and his interest in every side of our nature, and of the personal companionship of Christ.

The questions at the end of the chapter will suggest the development of some of these points.

Prayer. That the missionaries may be enabled to present the power of Jesus Christ so vividly that the people may realize that he is able to meet their needs, and that the Father may show each one of us what we can do to meet these social needs.

PROGRAM AND SUGGESTIONS FOR THE CLASS SESSION ON CHAPTER IV

MOTTO: The Chinaman is a religious triangle.—Marsh.

SCRIPTURE. Acts xvii. 22-31.

PRAYER.

ASSIGNMENT of Chapter V of the text-book.

AIM: *To appreciate the contributions to the work of some of the leading missionaries to China.*

Review Question. What teachings of Christianity do you think will appeal most strongly to the Chinese, and why?

1. Ask a member of the class to look up the references given below to obtain famous sayings of missionaries and martyrs and to be prepared to hand one to each person in the class, so that all will be able to respond to roll-call with a quotation. In some cases a few words of explanation will be required to

Suggestions for the Class Session

make the quotation intelligible. Each one should be written out as follows: "I was opening China at the point of the lancet."—Peter Parker. In addition to quotations in the fifth chapter of the text-book, pages 51, 83, 103, 156, 199, 201 in Beach: *Princely Men in the Heavenly Kingdom* will supply additional material.

2. Do not spend much time upon the Nestorian and Roman Catholic leaders, as these are incidental to the aim.

3. Ask some one to give a talk on the foremost or pioneer missionary of your denomination in China. In this talk should be emphasized the strong features of his work rather than a biographical sketch of his life. Material for this should be procured from the Secretary in charge of mission study in your Mission Board or Society.

4. Debate. Resolved that Parker did more to open China to missionary effort than Morrison. This should not be assigned in a session of less than one hour and a half. If the debate is used in a short session several of the other questions should be omitted.

5. What preparation do you consider necessary to become an effective missionary? References. Bryson: *John Kenneth Mackenzie*, I, II; Lovett: *James Gil-mour of Mongolia*, I; Thompson: *Griffith John*, I; Townsend: *Robert Morrison*, III.

6. What constitutes a missionary call? References. Gibson: *Mission Problems and Mission Methods in South China*, 312-321; Soothill: *A Typical Mission in China*, 13-15.

More questions have been assigned above than a leader should endeavor to cover. Four topics will be sufficient to occupy an ordinary session.

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PREPARED LESSON ON CHAPTER IV

Review. The ten or fifteen minutes review should be conducted by the leader on the first three chapters.

1. As the Jews are almost extinct and the Moham-medans are not an aggressive force, the time of the session should be wholly devoted to the three remaining religions.

2. Confucianism. Christianity can approve the standards of having good rulers, good government, the social relations, high moral ideals, and reverence for parents. On the other hand, Christianity cannot approve the interpretation of these standards which are evidenced among the Chinese in the low moral life, the worship of ancestors, and nature worship. Christianity will assist the Chinese to attain their own and even higher ideals by giving them access to the Father through Jesus Christ as a Savior and constant helper.

3. Taoism. Taoism has supplied a fairly clear conception of a supreme deity. It has invented a system of rewards and penalties, which has been of some value to the Chinese. A few examples are quoted:

Rewards: "For successfully exhorting against infanticide (female), 30 good marks.

"For forbidding wife and daughters to gad about seeing stage plays, per month, 50 good marks.

"For arranging a marriage, 50 good marks."

Penalties: "For showing warm love to wife and children, and making light of father and mother, 100 bad marks.

"For allowing wife and daughters to go to the temples and burn incense—each time, 10 bad marks.

"For writing obscene books, or drawing obscene

Suggestions for the Class Session

pictures, to the injury of the world, unlimited bad marks."

The leader if he desires may read some of the above examples in the class, as it will help the members to understand what is meant by the Taoist system of rewards and penalties.

The most despicable evils of the religion are the gross superstitions that it has encouraged. Taoism, more than any other religion, is responsible for the belief in *fêng-shui* and the Boxer uprising. Christianity can clarify their vision of God, give them a new conception of rewards and penalties, and through Christ as Master rid them of their dangerous superstitions.

4. Buddhism. The benefits of Buddhism are, that it has given a good code of ethics, elevated womanhood, promises a happy future state, and makes the Chinese more compassionate toward animals. Buddhism has omitted from its teaching the idea of sin. Buddhism has gained a large following by compromising with idolatry. Christianity will supply a higher code of ethics, and through a Heavenly Father and Savior help them to realize their highest ideals.

5. Debate on Confucianism and Buddhism. If debate is used, omit questions 2 and 4.

Prayer. That the missionaries may be able to present Christ in all of his attractiveness to the Chinese, and that they may be given power to live the Christian ideals every day.

PROGRAM AND SUGGESTIONS FOR THE CLASS SESSION ON CHAPTER V

MOTTO: The lesson of the missionary is the enchanter's wand.—Darwin.

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SCRIPTURE. Matthew xxviii. 19, 20; Luke iv. 18, 19.

PRAYER.

ASSIGNMENT of Chapter VI of the text-book.

AIM: *To realize the challenge of the Church to make the most of the agencies that have been created.*

Review Question. Is the spirit of the lives of the missionaries in China as essential to the Christian who stays at home, and why?

1. What is the aim of foreign mission work?

2. Classes that desire, and especially those who have not used it, may spend the whole session in a four-sided debate of the four principal missionary agencies: (1) Evangelistic, (2) Medical, (3) Educational, (4) Literary. The class should be divided equally among the four forms of missionary work. Experience has shown that the question needs to be very clearly defined. By evangelistic work, we mean that which gives all its time to the preaching of the gospel, organizing the native Church and directing native workers. By medical work, we mean that form that maintains a hospital and dispensary and takes advantage of the evangelistic opportunities that these afford. By educational work, we mean that form that devotes its energy to the maintenance of an educational plant in which a strong Christian influence is exerted. By literary work, we mean that form which presents the gospel through the printed rather than the spoken word. All these forms present the gospel, but they use different methods. For further instructions regarding the method of conducting a debate see page 16. References on these subjects will be found at the end of the chapter in the text-book.

3. Classes not desiring to debate the agencies may

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study denominational missions. Assign several persons to study the annual report and special pamphlets of your denomination, and have them report on the distinctive features of medical, evangelistic, educational, literary, and other forms of missionary work conducted by your denomination or Church in China. If the leader should desire to spend the whole time on denominational missions, fuller reports should be assigned and the members asked to illustrate the work by pictures and charts.

4. Let each member come prepared to state in what form of missionary activity he would invest \$100,000, and why.

5. In a class of ladies it may be desirable to spend some time on work among women. In case this is done, some of the other assignments should be omitted. References on work among women are given at the end of the chapter in the text-book.

PREPARED LESSON ON CHAPTER V

Review Question. What teachings of Christianity will appeal most strongly to the Chinese, and why?

1. Roll-call with quotations.

2. Only sufficient time should be spent on Nestorianism and Roman Catholicism to emphasize the dates when they entered China, and to bring out the point that it required faith and courage for these representatives to go to China.

3. The talk should be given on the foremost or pioneer missionary of your Church, if it has been assigned.

4. Debate on Parker and Morrison.

5. Preparation necessary to become a missionary.

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Use one of the talks assigned, and then spend some time in discussing the question. A few general suggestions are: A college training if possible (it should be remembered, however, that a number of missionaries not college graduates have been very successful), ability to study and to teach, a sympathetic attitude in order that one may adapt himself to the understanding of the people, a clear knowledge concerning the message of the Bible, a capacity to love people, and to exhibit the true power of a Christian life that comes by close communion with God. Among a people who are as courteous as the Chinese, one should develop true Christian courtesy. Every one on entering China should be familiar with the social customs and religious beliefs of the people, but should verify his study by personal experience.

6. What do you consider a missionary call? After a talk based on one of the references, this subject should be discussed, and the following questions made as personal as possible: (1) Is there any foreign land to God? (2) Does God desire all individuals to be his children? (3) How far does a great need constitute a call? (4) If a great need presents a call, other things being equal, where is one's duty? (5) Is it necessary to possess all of the qualifications shown by these missionaries, when one enters upon the work, or can they be developed?

Prayer. Call on several to lead in prayer for the following items: For the multiplication of heroes; for volunteers from our church; for consecration of life in deepening the home interest in China.

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PROGRAM AND SUGGESTIONS FOR THE CLASS SESSION ON CHAPTER VI

MOTTO: The great need of China is more of everything and greater efficiency in everything.—Griffith John.

SCRIPTURE. Matthew ix. 35 to x. 1.

PRAYER.

ASSIGNMENT of Chapter VII of the text-book.

AIM: *To realize the call of the problems at present awaiting solution.*

Review Question. What advance steps should be taken by us in the home Church immediately to increase the effectiveness of the agencies at work in China?

1. Do you think that foreign powers should protect missionaries just as they protect their other citizens in China? References. Brown: *New Forces in Old China*, XX; Speer: *Missionary Principles and Practice*, XI.

2. What should be the attitude of missionaries toward their converts who are being persecuted?

3. What should be the attitude of missionaries toward the educational and religious ideals of the Chinese?

4. How should a Protestant missionary conduct himself toward Roman Catholic missionaries in the same section?

5. What are the advantages of federation in educational work?

6. What would you as a missionary use and condemn in ancestral worship?

7. How rapidly should missionaries endeavor to de-

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velop self-support, self-government, and self-extension? References on self-support. Beach: *Dawn on the Hills of T'ang*, 122; Brown: *New Forces in Old China*, XXIII.

It may seem desirable to have talks on one or both of the following questions: Chinese Attitude toward Foreigners; Treatment of China by Foreign Powers. References on these topics will be found at the end of the chapter in the text-book.

It will be impossible for the class to discuss with profit all the questions given above. Let the leader after considering all the points to be brought out in connection with each question choose not more than four for assignment.

PREPARED LESSON ON CHAPTER VI

Review. Is the spirit of the lives of the missionaries in China essential to the Christian who stays at home?

1. The aim of foreign work is to develop a high type of Christian manhood and womanhood, and to establish a self-supporting, self-governing, and self-propagating Church. When this has been achieved missionary societies may withdraw.

2. Missionary Agencies. If it is decided to study denominational missions, the debate should be omitted. Some points for the debate on each agency are given below:

(1) For Evangelistic Work. The worker by preaching reaches the largest number of people. Pastoral work affords an opportunity of coming in close touch with the life of the people. As its purpose is to strike at the vices of the people, its message is definite. Preaching, baptizing, instructing in belief, organizing

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churches, superintending native helpers, and developing native churches, are among the important activities of this agency. As stated above, the true aim of missions is to evangelize, and in this form of activity first things are first. As the real motive of missions, it must dominate every other activity.

(2) For Medical Work. By effecting remarkable cures the medical missionary attracts public attention, drawing persons sometimes hundreds of miles for treatment, who would probably not go a mile to hear the gospel; dispels prejudice; wins gratitude; and frequently opens the way for regular mission work. The healing of disease is often a death-blow to superstition. Medical missions relieve much suffering, provide medical treatment for the missionaries, and in some cases are the means of self-support. Medical work may become so involved in ministering to the body that the moral and religious life are neglected.

(3) For Educational Work. It attracts many to the mission, affords a protracted period for close contact, touches many with the gospel who might otherwise not be reached, prepares natives to nourish themselves, trains an intelligent Church membership, fits men for business, trains leaders for the self-extension, self-support, and self-government of the Church. Educational work is apt to become mere sharpening of the intellect, overlooking the development of soul growth. Sometimes a little education develops undue egotism, thus injuring instead of helping the individual.

(4) For Literary Work. The printed page is a messenger that can find an audience where a missionary often cannot. It can be distributed widely and reach a vast number of people at the same time. It enlightens

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the public by removing ignorance and misconception. It is absolutely essential to educate and train a Christian constituency. What would our own Church be without religious literature?

3. Denominational Missions.

4. In discussing how each person would invest \$100,000 in China, be sure to emphasize the necessity of the various agencies, and that each of the others supplements the evangelistic. Also drive home the thought that gifts should always be sent through the mission board or society, because they are familiar with the greatest needs and the greatest opportunities.

Prayer. That we may all do our part to make these various agencies more effective.

PROGRAM AND SUGGESTIONS FOR THE CLASS SESSION ON CHAPTER VII

MOTTO: Problems are a mere stimulus to men.

SCRIPTURE. I Thessalonians ii. 1-2.

PRAYER.

ASSIGNMENT of Chapter VIII of the text-book.

AIM: *To realize why China now presents the greatest call that has ever come to the Christian Church.*

Review Questions. In what respect are the problems in China greater than in the home land? What can we do to lessen the difficulties of missionaries in China?

1. Contrast China to-day with 100 years ago when Morrison entered. Have some one enlarge chart on page 55, showing statistical progress of Christianity in China.

2. In what ways do recent changes make the call of China more urgent?

3. Sum up the results and outlook of Christianity in

Suggestions for the Class Session

China to-day as impressively as possible. Reference. Martin: *The Awakening of China*, Appendixes I, II, III. Some leaders may wish to treat this mainly from the denominational standpoint. If so, they should prepare material for distribution from the Annual Report or from pamphlets or articles published by their board or society.

At the close of the chapter are a number of references that the leader may consider in his plans for the session.

PREPARED LESSON ON CHAPTER VII

Review. What advance steps should be taken by us in the home Church immediately to increase the effectiveness of the agencies at work in China?

1. Protection of missionaries by their governments. As a citizen, the missionary has the same rights as other citizens. The treaties with China declare that missionaries and their converts shall be entitled to the protection of the Chinese authorities; moreover, they state that missionaries shall not be molested. The Hon. John W. Foster writes: "The American missionary has the same right to go into all parts of the Chinese empire and preach and teach in the name of his Maker as the American merchant has to carry on his trade with South America or the islands of the Pacific, and he has the same right to invoke the protection of his government when his lawful vocation is unduly obstructed or his life or property put in peril."

2. It is difficult to lay down rules that will guide missionaries under all circumstances. Probably the best advice is quoted from Brown: *New Forces in Old China*. "When unhappily involved in a persecution

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case with the official, we should remember that we are not lawyers, and therefore make no stand on legal technicalities, nor allow ourselves to take a threatening attitude, although we may be subjected to provocation; we should be patient, dignified, and strong in the truth, making it clear to the official that this is all we seek, in order that the ends of justice may be satisfied."

3. There is a tendency among some to throw everything overboard that is Chinese. It is a mistake to assume that everything Chinese is wrong. The attitude of missionaries should be that of adopting everything in the educational and religious ideals that does not conflict with true educational and religious principles. There should be a tactful opposition toward fallacies.

4. The distinction must be made that many Roman Catholic missionaries are sincere and conscientious in their work, and in certain respects are helping the Chinese. On the other hand Protestant missionaries cannot afford to compromise themselves by accepting official recognition or by sacrificing any of their Christian ideals. As the field is so extensive, there is scarcely time to proselyte because of the millions unreached by any Christian forces.

5. The advantages of federation in educational work are: (1) It prevents duplication of buildings and affords the advantages of a well-equipped plant. (2) By federation one first-class faculty can be maintained. (3) The work done is more effective at a smaller outlay than the support of several inferior colleges. One of the best examples of federation is the North China College. See cut opposite page 168 of the text-book.

The leader may also consider some of the disadvantages of federation if he desires.

Suggestions for the Class Session

6. As ancestral worship is a cardinal and almost universal belief among the Chinese, it must be faced by all missionaries. The respect of children for their parents should be encouraged, but *worship* of deceased ancestors should be opposed. The useless offerings should be discouraged, and the fallacy of the belief pointed out.

7. Every missionary should set for his mark the self-support, self-government, and self-propagation of the Church. Giving should be encouraged as early as possible. Some have adopted the policy of not sending native pastors until support is assured. It is difficult in some cases to keep the living of native pastors at a level where they can be supported by their people. As soon as pastors are supported they should be given as much liberty as pastors in the home Church. The aim of the missionary is not to rule, but to direct and train for leadership. Unless missionaries develop efficient leadership, they will fail in their work.

Prayer. That there may be an increasing realization of the necessity of prayer in the solution of these many problems.

PROGRAM AND SUGGESTIONS FOR THE CLASS SESSION ON CHAPTER VIII

MOTTO: China open. China awake. China waiting to be Christianized.—Griffith John.

SCRIPTURE. Joshua i. 1-9.

PRAYER.

ASSIGNMENT OF LESSON on Closing Session.*

*The leader should bear in mind the warning made at the beginning of the study, that results must be expected from the study of this course. If increased prayer, personal service, and giving are not realized among the members of the class, the study may spell failure.

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AIM: *To realize the best use of my life in prayer, service, and gifts, for the uplift of China.*

Review. A brief review should be conducted on the eight chapters that have been studied. Select from each chapter what seems the most striking point brought out in the lesson. It may be desirable to assign one chapter to each member of the class, to make a report of the aim and principal conclusion reached in each session.

1. How may we best promote effective prayer for missions? References. Bryson: *John Kenneth Mackenzie*, IX; Mott: *The Pastor and Modern Missions*, V; Speer: *Missionary Principles and Practice*, XVI. If these books are not available, the pamphlets indicated on page 8 may be used.

2. What can be done by personal service to increase an interest in China among the members of the Sunday-school, young people's society, and church?

3. What can the members of the class do to promote systematic giving among themselves and the members of the church? (1) Write to your Mission Board or Society for pamphlets on systematic giving. There are other pamphlets on Christian Stewardship that are very suggestive.*

4. Is your local church doing what it should for foreign missions? Some person may be asked to obtain the following facts from the pastor: (a) Membership of your local church. (b) Amount paid for the running expenses of the church during the last fiscal year.

*"The New Testament Conception of the Disciple and His Money," by Bosworth; "Money: Its Nature and Power," by Schauffler; "Money and the Kingdom," by Strong. These pamphlets can be procured from The Student Volunteer Movement for Foreign Missions, 3 West Twenty-ninth Street, New York. Price, five cents each.

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(c) The amount contributed to foreign missions last year.

PREPARED LESSON ON CHAPTER VIII

Review. In what respect are the problems in China greater than in the home land? What can we do to lessen the difficulties of the missionaries in China?

1. Contrast China to-day with 100 years ago when Morrison entered.

When Robert Morrison went as the first Protestant missionary in 1807, China was legally and practically closed to the Gospel. "Now the whole of China is open to the missionary, and he may go and deliver his message in every province, in every city and town and village of the empire."* It took Morrison seven years to win his first convert. Even at the close of the first thirty-five years there were only six Protestant Church members. When Morrison first went to China there was not a native worker, no Bible translated, and no Christian literature. One hundred years ago China was asleep, to-day she is wide awake.

Chart showing statistical progress should here be used. The increase in communicants is as follows: 1807, 0; 1814, 1; 1834, 3; 1842, 6; 1853, 1,000; 1865, 2,000; 1876, 13,515; 1886, 28,000; 1889, 37,287; 1893, 55,093; 1897, 80,682; 1903, 122,808; 1906, 191,985. It will be observed that after a half century of work there were only 1,000 communicants. Since 1857 the communicants have nearly doubled every ten years, and during the last three years the number has increased nearly eighty thousand. If the Chinese Church should continue to double its communicants every decade, by 1975 there will be as many Protestant communicants

*Griffith John.

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in China as there are Protestant communicants in the United States and Canada (1907), about twenty-two million.

2. Commerce among foreign nations has usually had a bad moral effect upon the natives. Somehow, most of the business representatives and government officials from Christian nations become lax in their moral lives. At first it is difficult for natives to realize that not all men from Christian nations are Christians. The fact that foreign commerce has entered China with its low moral concomitants, presents an urgent call to us as Christians to reinforce our invading army, so as to remove any evil impressions that may be made.

The new educational system will dispel many heinous superstitions, encourage the people to individual thinking, and will lead them to friendly intercourse with other nations. Under these conditions Christianity will prosper as never before. On the other hand it must be remembered that Christianity should supply immediately a large number of educational leaders so that the nation may be rightly guided.

The civil and political changes now being contemplated predict an emancipated China. The revision of the laws, many of which are revolting in their cruelty, will give the Chinese a new sense of justice. The introduction of constitutional government will enlist general participation and interest among all people. Here lies another opportunity for stalwart Christian leaders who must be raised up by the Christian Church.

3. Aside from giving the Chinese the Bible in their own language and a Christian literature, missionaries have been the strongest factor in stimulating the edu-

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cational reforms, the opium edict of 1906 and the sentiment against foot-binding. To what extent other changes are due to missionaries, it is difficult to estimate.

4. It is safe to state that no other large non-Christian country is so open to outside influence as China. China is really anxious for guidance. Her native religions are not in popular favor, and many of the educated young men are casting them aside. With the advance of commerce and the promotion of Western education, the superstitions of the people are sure to go. Is not this the psychological moment for Christianity to enter in full force and capture China for Christ during this period of unrest?

Prayer. That each one may realize the unprecedented call of China.

PROGRAM AND SUGGESTIONS FOR THE CLOSING SESSION

MOTTO: Lord, what wilt thou have me to do?—Acts ix. 6.

SCRIPTURE. Psalms ii. 8; 1 Chronicles xxix. 5; 2 Corinthians ix. 7.

PRAYER.

Review. A brief review of the eight chapters should be conducted.

How may we best promote effective prayer for missions? The talk on a reference assigned should be given. The discussion of this subject should be made very personal. If any of the members are able to give an account of personal answers to prayer, they should be given an opportunity to relate them. It may also

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be desirable to pause here for an intercessory session of prayer for missions.

2. Increasing an interest in China. This may be done by members who are teachers in the Sunday-school as they teach their classes. Frequently the lesson can be illustrated by facts from the study class. In the young people's society and at prayer-meeting, references to China may be made in testimony. The charts, maps, mottoes, and other material produced by the class can also be used to good advantage by hanging them on the walls in the rooms used for meetings. At the close of the study course an exhibit of the material made by the class may be put up in a room for a social evening, inviting all of the young people and other church members. Members of the class may tell of the benefit obtained from the study, a Chinese tea or wedding may be given, or some one may be invited to give a stereopticon lecture on China.

3. Systematic Giving. Talk on one of the pamphlets suggested should be given. The per capita contributions by the members of your local church for local effort and foreign missions should be reported. A few cases of large giving to foreign missions by churches are: Congregational Church, Lee, Massachusetts, \$4.00 per member; Presbyterian Church, Blairstown, New Jersey, \$5.00 per member; United Presbyterian Church, Avalon, Pennsylvania, has for some time given more to missions than it has spent on itself. Other examples may be multiplied. Systematic and proportionate giving should be emphasized. The discussion should be made very definite, so that each person in the class may reach a definite decision regarding the use of his money.

4. Some plan of campaign should be agreed upon

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whereby systematic and proportionate giving may be increased in the local church.

Closing Suggestions: Reserve time at the close for prayer, inviting every member to participate.

Finally, the leader should remember that the close of the course is only the beginning of the enterprise. The course should be followed by more reading on missions, more definite prayer for missions, and increased gifts to missions.

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Weekly Prayer Cycle for China

1907-8

SUNDAY—Pray that God, who controls and directs the development of nations, may reveal his superintending providence in the process by which China is emerging from the exclusiveness cherished for centuries, and coming into accord with the standards and improvements of the modern world.

MONDAY—Pray that there may be given to the people of China, especially to those who mold public opinion, a rapidly growing recognition of the defects of her social system, and that the undue sway of repressive customs may be broken.

TUESDAY—Pray that the inadequacy and weakness of China's religions may be discerned, and that in the movements, probably near at hand, to modify these faiths, the ideas without vitality may be relinquished, while the features of strength may find a Christian embodiment to perpetuate their influence.

WEDNESDAY—Pray that the present centennial survey of the achievements of China's uplifting missionary leaders may inspire the offering of many fresh lives, to take the place of the veteran men and women who are passing from the scenes of marvelous labors and successes.

THURSDAY—Pray that the vast field, which has given such conclusive and inspiring demonstration of the value of every form of missionary agency, may witness even greater triumphs as the history of a second hundred years of Christlike ministration to stupendous needs is begun.

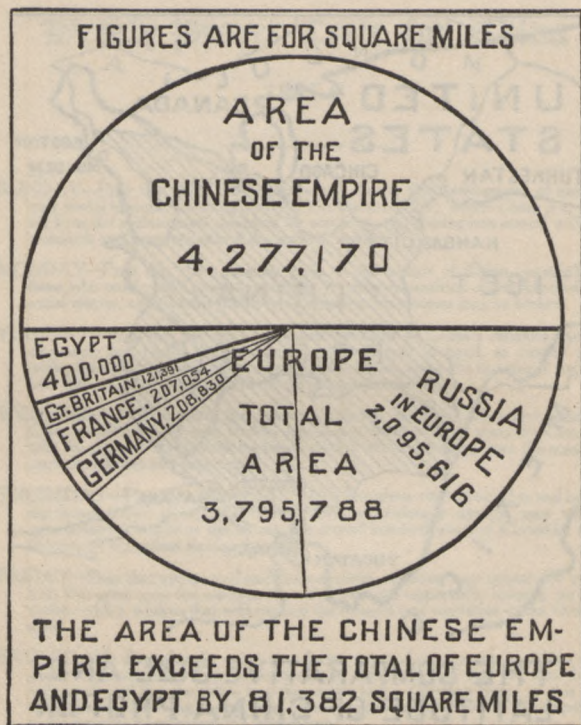
FRIDAY—Pray that unexpected and heaven-given solutions may appear for problems that press upon the workers; that the new era apparently opening may be replete with a wisdom that will enchain the thought and aspiration of the Oriental mind.

SATURDAY—Pray that the missionary forces everywhere throughout China may gather encouragement from the evidences of transformation that are now being witnessed; and that the call to lead the empire to the Christian basis, at this out-topping crisis in its long career, may form an appeal unparalleled in its compulsion to the heart and conscience of Christendom.

This prayer cycle should be enlarged and changed to meet the local needs of your church and mission study class.

Suggestions for the Class Session



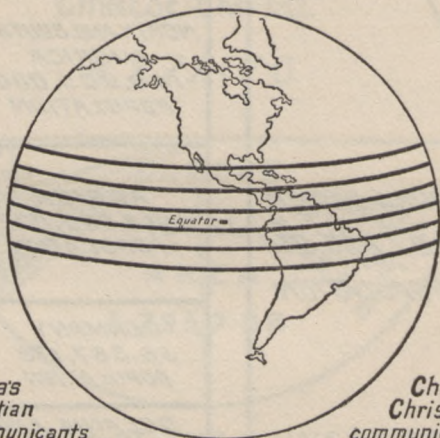


COMPARATIVE POPULATION OF CHINA PROPER

TOTALS	
407,253,030	407,072,178
<i>CHINA PROPER</i> <i>407,253,030</i> <i>POPULATION</i>	<i>NORTH AND SOUTH</i> <i>AMERICA</i> <i>148,905,000</i> <i>POPULATION</i>
	<i>AFRICA</i> <i>148,000,000</i> <i>POPULATION</i>
	<i>GERMANY</i> <i>56,367,178</i> <i>POPULATION</i>
	<i>OCEANIA AND</i> <i>AUSTRALIA</i> <i>53,800,000</i>

NON-CHRISTIAN CHINA

*China's Population, 407,337,305
reaches six times around the earth,
two feet to each person.*



*China's
Christian
communicants
(191,985) in line
two feet to each person
reach 75 miles, (shown
by dot on the Equator.)*

*China's
Christian
communicants
and adherents
(328,111) in line, two
feet to each person,
reach 124 miles.*

COMPARATIVE ANTIQUITY OF CHINA

China, 3,029 Years, from 1,122 B.C. to 1907

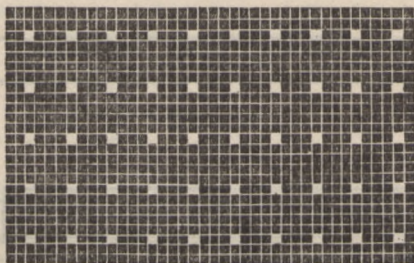
Rome, 2,660 Years, from 753 B.C. to 1907

English Monarchy, 841 Years, from 1066 to 1907

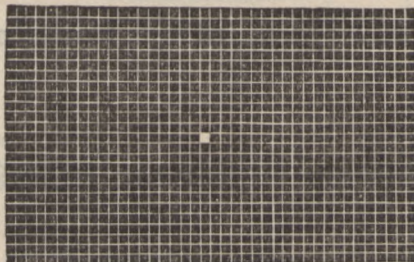
U.S. Government, 118 Years, from 1789 to 1907

ILLITERACY OF CHINA

FIVE PER CENT. OF THE MEN CAN READ

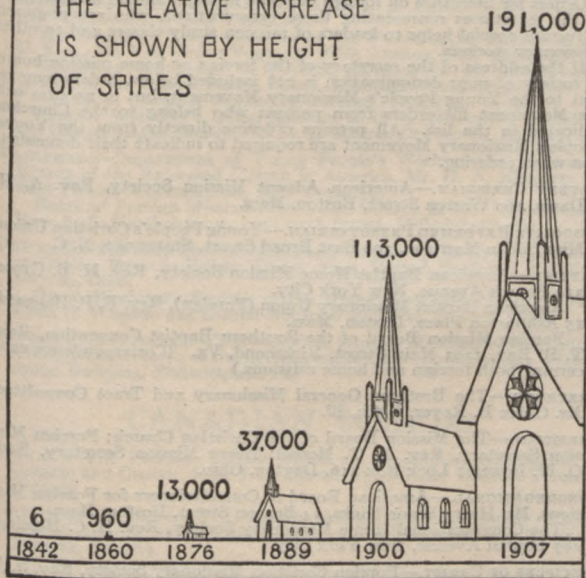


ONE WOMAN IN A THOUSAND CAN READ



GROWTH OF PROTESTANT COMMUNICANTS IN CHINA

THE RELATIVE INCREASE
IS SHOWN BY HEIGHT
OF SPIRES



LIST OF MISSION BOARDS AND CORRESPONDENTS

(REVISED TO APRIL 1, 1907)

Inasmuch as the publishing business of the Young People's Missionary Movement is conducted in behalf of the Foreign and Home Mission Boards of the United States and Canada, the Movement conducts no retail business, but directs all orders to the Mission Boards.

Orders for literature on foreign or home missions should be addressed to the secretaries representing those organizations, who are prepared to furnish special helps to leaders of mission study classes and to other missionary workers.

If the address of the secretary of the foreign or home mission board or society of your denomination is not included below, orders may be sent to the Young People's Missionary Movement, but in no case will the Movement fill orders from persons who belong to the Churches indicated in the list. All persons ordering directly from the Young People's Missionary Movement are required to indicate their denomination when ordering.

ADVENT CHRISTIAN.—American Advent Mission Society, Rev. A. H. Davis, 160 Warren Street, Boston, Mass.

ASSOCIATE REFORMED PRESBYTERIAN.—Young People's Christian Union, Miss Lillian Morrison, 306 East Broad Street, Statesville, N. C.

BAPTIST.—American Baptist Home Mission Society, Rev. H. B. Grose, 312 Fourth Avenue, New York City.

American Baptist Missionary Union (Foreign), Rev. F. P. Haggard, 15 Ashburton Place, Boston, Mass.

Foreign Mission Board of the Southern Baptist Convention, Rev. T. B. Ray, 1103 Main Street, Richmond, Va. (Correspondence concerning both foreign and home missions.)

BRETHREN.—The Brethren General Missionary and Tract Committee, Mr. Galen B. Royer, Elgin, Ill.

CHRISTIAN.—The Mission Board of the Christian Church; Foreign Mission Secretary, Rev. M. T. Morrill; Home Mission Secretary, Rev. O. W. Powers; Lock Box 416, Dayton, Ohio.

CONGREGATIONAL.—American Board of Commissioners for Foreign Missions, Mr. Harry Wade Hicks, 14 Beacon Street, Boston, Mass.

The Congregational Home Missionary Society, Rev. H. C. Herring, 287 Fourth Avenue, New York City.

DISCIPLES OF CHRIST.—Foreign Christian Missionary Society, Rev. S. J. Corey, Box 884, Cincinnati, Ohio.

The American Christian Missionary Society, Young People's Department, Miss Sarah Bird Dorman, Y. M. C. A. Building, Cincinnati, Ohio.

EVANGELICAL ASSOCIATION.—Missionary Society of the Evangelical Association, Rev. L. H. Seager, 1903 Woodland Avenue, S. E., Cleveland, Ohio.

FREE BAPTIST.—General Conference of Free Baptists, Mr. Harry S. Myers, Hillsdale, Mich.

Suggestions for the Class Session

METHODIST EPISCOPAL.—Young People's Missionary Department of the Methodist Episcopal Church, 150 Fifth Avenue, New York City. (Representing the Board of Foreign Missions and the Board of Home Missions and Church Extension.)

METHODIST EPISCOPAL, SOUTH.—Young People's Department of the Board of Missions of the Methodist Episcopal Church, South, Rev. Ed. F. Cook, 810 Broadway, Nashville, Tenn. (Correspondence concerning both foreign and home missions.)

PROTESTANT EPISCOPAL.—The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in U. S. A., Rev. Everett P. Smith, 281 Fourth Avenue, New York City.

PRESBYTERIAN.—Educational Department, The Board of Foreign Missions of the Presbyterian Church in the U. S. A., Dr. T. H. P. Sailer, 156 Fifth Avenue, New York City.

The Board of Home Missions of the Presbyterian Church in the U. S. A., Mr. Von Ogden Vogt, 156 Fifth Avenue, New York City.

Executive Committee of Foreign Missions of the Presbyterian Church in the United States, South, Literature Department, Rev. H. F. Williams, Chamber Commerce Building, Nashville, Tenn.

General Assembly's Home Missions of the Presbyterian Church in the United States, South, Rev. S. L. Morris, Drawer H., Atlanta, Ga.

REFORMED.—Department of Young People's Work of the Missionary Boards of the Reformed Church in America, Mr. H. A. Kinports, 25 East Twenty-second Street, New York City.

Board of Foreign Missions, Reformed Church in the United States, Rev. A. R. Bartholomew, 1306 Arch Street, Philadelphia, Pa.

UNITED BRETHREN.—Foreign Missionary Society of the United Brethren in Christ, Rev. J. Edgar Knipp, 1004 United Brethren Building, Dayton, Ohio.

Home Missionary Society of the United Brethren in Christ, Miss Lyda B. Wiggim, 904 United Brethren Building, Dayton, Ohio.

UNITED PRESBYTERIAN.—The Board of Foreign Missions of the United Presbyterian Church of North America, Mr. Earl D. Miller, 921 Wither-spoon Building, Philadelphia, Pa.

CANADIAN BOARDS

BAPTIST.—The Foreign Mission Board of the Baptist Convention of Ontario and Quebec, Rev. J. G. Brown, 177 Albany Avenue, Toronto, Ontario.

CHURCH OF ENGLAND.—The Missionary Society of the Church of England in Canada, Rev. Canon Tucker, 43 Confederation Life Building, Toronto, Ontario.

CONGREGATIONAL.—Canada Congregational Foreign Missionary Society, Rev. T. B. Hyde, 64 Isabella Street, Toronto, Ontario.

METHODIST.—Young People's Forward Movement, The Methodist Church Department of Missions, Rev. F. C. Stephenson, 33 Richmond Street West, Toronto, Ontario.

PRESBYTERIAN.—Presbyterian Church in Canada, Foreign Mission Committee, Rev. R. P. Mackay, 89 Confederation Life Building, Toronto, Ontario.